"*positive power*," but a "*negative impotence*" not from a "*particular force*," but a "*general imbecility.*" (P. 594.) No wonder, when such is his view of causation, that he cannot derive an argument in behalf of the Divine existence from human intelligence. The very *differentia* of causation is left out in a system which represents it as an incapacity to conceive that causation should cease when we have traced effects as far as our observation can reach; it is a belief that there is a something beyond to produce the effect that last meets our view. We are strongly of opinion, that the mental principle is not an impotency, but a potency, not an inability to conceive that absolutely new existences should spring into being, but a necessary thought, conviction, or belief, that should they arise, they must have proceeded from an existence—a substance with power to produce them. This is with us an intuitive principle, constraining belief in the first instance, and ever confirmed by experience. It declares that when the effect is real, the cause must also be real, and is quite sufficient to entitle us to rise from the effects in nature, to a power in an existence above nature. But this Being above nature, bears no marks of being an effect, our intuition rests satisfied, and goes back no farther.

We can thus meet the objection urged with great logical power by Kant. (Antinomies of Pure Reason in Kritik.) "Causality of the cause is thus ever again something that happens and renders necessary your *regress its* to a still higher cause, consequently the prolongation of the series of phenomena *a parte priori* unceasingly." In enlarging on this topic, he breaks forth into a passage of grim eloquence. "We cannot guard against the thought, yet, also, we cannot bear it, that a Being which we represent to ourselves as the highest among all possible, should say, as it were to itself,—'I am from Eternity to Eternity, besides me there is nothing except that which is something merely by my will.' But whence am I then?' Here every thing sinks away under us, and the greatest perfection, like the smallest, floats without support from speculative reason." This objection derives its force from an erroneous apprehension, that is induction of causation. Proceeding not in an inductive, but a critical method, Kant has landed himself in contradictions, and then charges the contradictions which are to be found only in his own representations upon human reason.* He says, that proceeding on the principle of causation, there must be a *regressus ad infinitum*. It is at this point that we meet him. We hold that the intuition goes back to a substance in which power resides, but that on reaching this point it is satisfied. It may be questioned, indeed, whether that substance or existence is not also an effect. If it be, the intuition again requires us to look for a cause in a power dwelling in some substance. But when we at last reach, a substance which bears no traces of being an effect, we may stop, for the mind is satisfied. Kant himself announces truths, which, if prosecuted, might have led him to see this. He allows, as we have seen, that power implies substance. He farther states that substance and quality, unlike other

categories, does not require an infinite *regressus*. When we have found a power in the Divine Being adequate to produce all the effects which we see in the universe, the *regressus* ceases. There is no contradiction then in the idea of a First Cause. We cannot stop till we reach such a cause, or to use the old nomenclature, a self-sufficient power, a self-existent Being, or better still, " I AM THAT I AM"; but having reached this point the mind feels that it can rest. This is the true Absolute which the German speculatists are ever seeking and never finding. Our analysis of the internal prin-

* It might be shewn that this holds true of all the Antinomies of PureReason adduced by Kant. The contradiction lies In the representations given of them, and not in the principles themselves as they exist in our constitutions. When the native principles are carefully inducted and expressed, the contradiction disappears.